

A businessman looks at education

Howard Henderson

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A BUSINESSMAN LOOKS AT EDUCATION

BY HOWARD HENDERSON

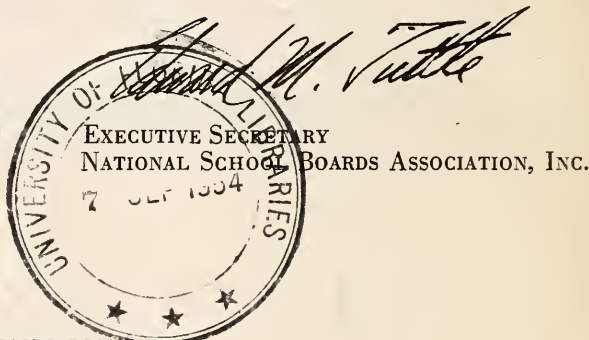
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Here is a new view of education, intriguing, challenging. Education is revealed as a life-long process — before school, in school, in the family, at work. Persuasively the author leads the reader through a series of concrete examples to an understanding that getting along with people is the key to happy and successful living. The Fourth R, Mr. Henderson calls it — *Respect* for the rights of others or *Responsibility* for doing as you would have others do; in short, the Golden Rule. We learn how resourceful parents, teachers, and employers, who themselves possess this Fourth R, contribute to the desirable development of those whose lives touch theirs. We feel an urge to encourage and support this kind of education.



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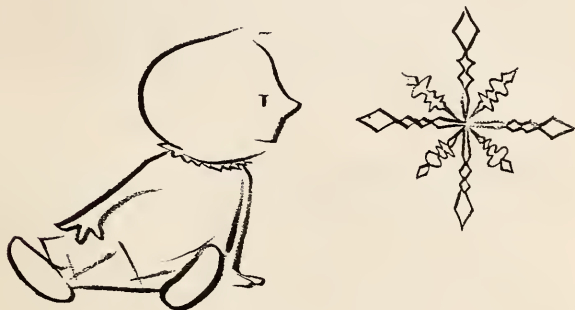
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A BUSINESSMAN LOOKS AT EDUCATION

BY HOWARD HENDERSON

For 33 years with the J. Walter Thompson Company, the author of this pamphlet has been a vice-president since 1936. Graduate of Harvard 1917, he was instructor of English at Purdue University 1920-21. He was on the board of education in Bronxville, N. Y. 1943-49, and served for two years as president. Illustrations are by Robert C. Osborn.



WHAT MAKES YOU DIFFERENT from other people? Different even from your parents, your brothers and sisters?

First, you were born different. In some fourteen generations since Columbus discovered America it has taken over 30,000 ancestors to make you what you are today. These ancestors have already engraved their lines upon your unique fingerprints. You have inherited a combination of traits quite different from those of any other person.

Moreover, what has happened to you since you were born has never happened to any other person.

What really happened to you before you were old enough to attend school? When you were learning your three R's? After you began to earn your own living?

During each of these periods you were the same person. In each phase, you tried to grow up as best you could. Sometimes you had a free choice in deciding what to do. Other times you had to go along no matter what you thought or felt. What did this mean to you?

Did you have a real chance to develop the best that was in you? before school? in school? while earning your own living? Did you depend most upon any single ability of yours to come through each period?

Perhaps you are now a parent with children about to enter school or already in school. Your own school days may strongly influence the kind of education you want your child to have. You may remember gratefully certain understanding teachers who helped you get through the tough periods. The methods used by other teachers may now seem old-fashioned to you. Or perhaps you feel that modern methods have gone too far.

education begins at birth

Are there basic elements of teaching that have proved to be sound for every generation, or for every stage of the child's development?

To find out, let's take a first-hand look at education for at least two generations. Let's begin with the child himself, see how he learns from birth, how he continues to learn at school, how this affects what he does after he graduates and earns his own living. Then we can perhaps decide, each in his own community, how good a job we are doing in educating our children and how it might be improved.

For so complex a subject as a human being, our present understanding is still very meager. Yet infants and children have never been willing to wait for our knowledge to catch up. They must be cared for now. So scientists warn us against trying to freeze the little that we know into glib labels or barren dogmas. Instead, they keep re-testing by such questions as: What is *really* going on here? Does it make sense? If we do this, will it work?



three ways to train a child

Your feeling as to the best way for adults to help a child to grow up would probably come close to one of these three:

1. Grown-ups know best what the child needs and how he should be brought up. It is our duty to see that the child conforms to this pattern and learns to do what we say.

2. Nature has planned it so that the child knows best what he needs. He will choose wisely for himself if we do not confuse him or cramp his style.

3. Neither the child nor the grown-up knows best what he needs in all cases. In this world we can never get the whole picture. Sometimes the parent's greater experience makes his method the only one for the child to follow. At other times, the child's way is best. So let the child and grown-up work together as partners. When parents respect the rights and feelings of the child as they would their own,





the child naturally returns this respect. Mutual confidence results. Then their combined insight into what is happening makes possible a sound choice of what to do about it.

Which of these methods seems to meet best the needs of the child as he really is?

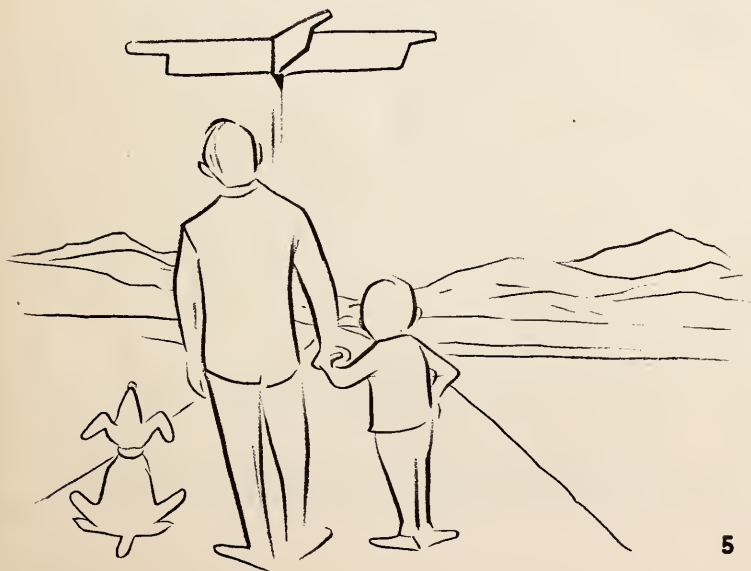
In the first, the parent sets himself up as the authority who knows what is good for the child and makes him do as he is told. But the child resents orders to do this or that, especially under threat. Force excites force in return, immediate or delayed, direct or transferred to a weaker victim. Conflict, open or suppressed, is certain when the parent tries to dominate the child.

In the second method, the child is allowed to do what he pleases, without much concern for its effect upon others. His own desires assume first importance. In effect, the child dominates his parents to his own selfish ends. Later he will discover that although his

parents may yield to his demands, others will not. Unless he can learn to respect the rights of others, he is in for some very rough going.

In the third method, neither the parent nor the child dominates the other. They work together as partners because each one respects the rights and feelings of the other. From the example set by his parents, the child learns to accept responsibility for his own actions and their effect upon others. He finds that his own consideration for or hostility toward others is usually returned in kind. He is convinced not by "do-as-I-tell-you" commands but by the example set by his parents and confirmed through his own experience.

In practice, of course, few parents would follow only one of these methods at all times. Some parents may try to be consistent. Others will be swayed by their own mood at the time or try to do what seems to fit the situation. On the whole, however, parents tend to favor one method over the others. And the effect of each method on the child remains as described — for better or worse.



the vital responsibility

As you have seen, studies of infant and child behavior reveal clearly the need for getting along well with others. If the child respects the rights of others as he would his own, he is likely to start a chain reaction of cordiality and good will. If he ignores this respect, he builds up hostility and resentment.

Here, then, is the vital point of all the studies: *the responsibility of each child to respect the rights of others as he would his own.* This he must learn as a Fourth R. To master this R will require as much skill and patience as is necessary to master the other Three R's. It will require also a sympathetic understanding of how and why people think, feel, and act the way they do.

To what extent do our public schools help the child to acquire skill in this vital Fourth R? Will this skill be of any practical use to him after he graduates and earns his own living? From the pages which follow, these questions may be weighed on the scales of your own experience.

SCHOOL FIRST PUTS YOU ON YOUR OWN

When you started to school you brought with you those first vital years of experience in your home. They set a pattern for the kind of person you became in later years, and are still growing to be.

School was probably the place where you first were on your own as an independent person. Slowly, painfully at times, you learned how to grow up with other children, how to work together with them. Some you liked, others you did not. But you learned to take them for what they were. They did the same with you. In so doing, they unknowingly taught you new things about yourself.

It made quite a difference what your teachers believed was the best way to train a child, and how they expressed those beliefs in action. Indeed, your most vivid memories of school days may be of what your teachers did to you and your associates rather than what they taught about the Three R's from blackboards or textbooks.

This was also true of your father and mother and of your grandparents. They knew that getting along with their teachers and with other children was perhaps the most important lesson they learned, or started to learn in school. Yet it never appeared as a lesson in the textbook or on the blackboard.

To find out how a child really learns and how vitally the teacher's approach affects his progress, let's take specific cases just as they occurred. Sharply contrasting attitudes toward the way people learn are revealed in eye-witness reports of what happened in the public schools of a small New England town. The records of this town go back to its original settlement in 1635. Real names will not, of course, be used here.

blood in the boys' basement

The stage for the first incident was the basement of a grammar school of about 200 pupils, grades 1 to 9, housed in six rooms. There was a teacher for each room and a principal of the school — the only other man besides the janitor. The time was noon of a rainy day in 1902 in the boys' section of the basement. The pupils had just finished their lunches brought from home in paper bags, no hot food, water supplied from a tin cup on a chain attached to faucet.

The food gone, the rain still falling, the youngsters milled around in groups on the cement floor. A few older boys goaded two reluctant smaller boys into a fist fight, shouting at the first blow, "Fight! fight! fight!" This was picked up as a rapid chant by the others, who massed around the combatants in a tight ring of yelling spectators.

Suddenly, the broom closet door near the foot of the stairs burst open, and the new principal, Mr. Sharp, his face aflame with rage, sprang toward the fighters. The spectators scattered in terror before him as he seized the two small boys by their collars, banged their heads together until their bloody noses smeared them both, and dragged them upstairs to his office where he beat them with a heavy leather strap.

The blows and cries upstairs were clearly audible to the boys below. The face of one of the fight promoters was flushed in a grin

of intense satisfaction. Others masked their fear with frozen smiles on chalky faces. Some sidled into the toilet, one to throw up his lunch.

The face of the janitor was red, but not with shame. His crew-cut red hair and moustache bristled like his brooms. "Look here!" he said, pointing to two peep-holes bored in the closet door at eye level, "*He* sees what you do even when you think he ain't here. And he keeps that strap of his well oiled! Yes, *sir*! He keeps it well oiled."

inspired teaching in the sixth grade

Contrast this attitude with what was happening in the sixth grade classroom of the same school at about the same time. Miss Carlisle, a native of the town, had taught in its schools for eighteen years, both in the first and the sixth grades. She loved her work.

Although she used the standard textbook for geography, she read special stories to the children on each country studied. With such material and her own comments she brought to life the people, their children, and what they did in their homes and schools. She described each land as if the children in the class were visiting a specific family in Lapland, for example. Then she would say, "Now tomorrow you will each have a chance to write about the visit to Lapland which we have enjoyed together today."

Back from the children came carefully penned, imaginative stories of their visits. Certain ones were discussed a few days after in class. A boy who would have been called "a problem child" today beamed with pleasure when a classmate described him as going along to Lapland as a buddy and the exciting things they did together.

In this sixth grade class the prescribed subjects were blended one with another from the child's point of view. Practice in penmanship was combined with the elements of logic in arithmetic including simple illuminated letters for emphasis. If the class, working together completed the current project in time, the teacher would read and discuss such fascinating stories as *Pinocchio*. No label of "progressive" was ever given to this inspired teaching. Children simply told their parents, "It's fun to learn in Miss Carlisle's room." And they really did learn.

seeds of understanding

On the same day as the affair in the boys' basement, Miss Carlisle, with her rare understanding of children, was teaching at the same school. The town paid her 25 per cent less than the janitor and 55 per cent less than Mr. Sharp, the principal. How did Miss Carlisle discover that children were individuals in their own right and would respond best when so approached? Of course, the opening lines of the Declaration of Independence . . . but the janitor and the principal had presumably read those too.

A clue appears in the published documents of the town for 1885 and 1886. These excerpts are taken from the reports of Mr. Benson, the new superintendent from Maine. They appeared fourteen years before John Dewey's *The School and Society*.

It is a cardinal principle in teaching that nothing should be done for the pupil which he can do for himself. . . .

To be able to use the English language with facility and correctness . . . by committing to memory definitions and fixed rules is as absurd as attempting to train the arm by committing rules from a manual on muscular development. The child is taught to use language by using it, just as he learns to walk by walking or talk by talking. . . .

. . . the subject should be one of which he possesses knowledge gained either by observation or experience. . . .

The ordinary [history] textbook is little more than a dry table of contents, and to require a pupil to go over it again and again only inspires him with disgust and hatred of a most fascinating study. A good history should be anecdotal and biographical, profusely illustrated with pictures of men and scenes representing the most important places and events of our national growth. . . .

The change from old to new methods is briefly characterized by the application of more natural and easy methods of instruction, based upon an insight into the elements that naturally enter into the child's life. . . . To take a little child from its life of freedom at home and subject it to the prison-like restraint imposed by continuous and fixed physical and mental tasks is repugnant to both mind and body.

the seeds take root

These views were read by Miss Carlisle when she became a teacher in 1887. People who were there at the time say that Mr. Benson's ideas created quite a stir in the town. He was paid \$1,000 a year, which was then considered reasonable. In 1887 he "resigned to accept a more lucrative position as agent of a New York firm of school book publishers." But seeds from his beliefs on how children really learn flowered later. They appeared in the practice of a few individual teachers — not as official doctrine.

"town meeting" in high school

By 1910, the high school principal, Mr. Roberts, who believed that "experience was the best teacher," had worked out with his students a system of self-government based upon the New England town meeting. A moderator, a clerk, a board of selectmen, a constable, a library committee, and an athletic committee were all elected by secret ballot. The meetings were held in the assembly hall and any person in the school had the right to give his opinion from the floor. On the day of the annual town meeting the schools closed, and the students could see at first hand how their elders governed the community. They reported in class what they had observed. In this way, democracy did not even need a label. It was actually lived, with its strengths and its human shortcomings.

self-rule in an elementary school

Still another seed took root. Mary Evans had been a pupil of Miss Carlisle's in the elementary school and later a student taking part in Mr. Robert's town meeting government in the high school. At her graduation there she gave an inspiring talk on "Idealism."

This she carried into action as a teacher. If high school students can learn to govern themselves, why not elementary children too? Her opportunity to test the idea came in 1921. She was appointed principal of an elementary school in her home town, grades 1 to 6. She believed that "every child should be happy and have a fair

chance to develop the best that is in him." All other factors — teachers, methods, subject matter, books — were means to that end. The child's development was his own job, to be worked out with help from his teacher.

On her first day as principal she said to her sixth-grade class, "I have been promoted to this grade with you. . . . As the oldest pupils you can decide what the school spirit is to be, because the younger children look up to you and to a great extent will imitate what you do. Last year in the grade below, you were my very good friends. Will you still be my friends and help me?" They did.

net result—good citizens

She started a series of discussions, including simple examples from history, which developed these points: (1) Any group of people may be kept in order by the group itself or by an individual having full power over it. (2) Our country's way, government by the people, is better than one-man rule. (3) Everyone, teachers and children, should obey those to whom they have given the authority.

A pupil then suggested that the school make itself into a city. This was agreed upon and a charter drawn up based on ideas largely from the pupils. In the election of officers the children showed clear judgment. Each individual was chosen for his own true worth rather than for his parents' wealth or social standing. In each step of the operation of the school city the pupil could see the importance of the subjects studied in the classroom: the special need of the Clerk for good English, spelling, writing; of the Treasurer for arithmetic; of the Mayor for good judgment, good English, good posture, and clear speech.

Thus in 1921 was born a self-governing school from the first to the sixth grade. It continued successfully for over a quarter of a century. Indeed, when an official of a leading university called to get first-hand knowledge, he was met and conducted through the classrooms by the child Mayor herself. Because of Mary Evans, hundreds of children were able to *live* as good citizens from their kindergarten days.

what the test tube confirms

Sharp indeed is the contrast between what happened to certain pupils in the elementary school Mary Evans attended as a child and the one she taught. Even sharper is the contrast between the townspeople's support of her self-governing school and their attitude toward education some 250 years before. In 1690 it was voted "that the selectmen of the town shall have a schoolmaster as cheap as they can get one, provided they shall hire a single man, and not one that has a family."

Basically, of course, the change has been in attitude toward the child himself. It has taken over 300 years to progress from regarding the child as a born sinner to understanding the child more clearly as a person with rights and feelings of his own.

Side by side in the same school, teachers who used stern force and teachers who encouraged friendly teamwork struggled to make good their beliefs. Each generation of children responded as only children can who are "created free and equal." Some lost their heritage, in their hearts were defeated, or bided their time until they were old enough to be the boss. Some went far to develop the best that was in them — tried hard to respect the rights of others as their own. The particular town cited is only a sample of what has happened in our country as a whole.

As the teacher's understanding of the child increased, she presented the Three R's not as tough tasks but as useful tools for his everyday experience. She further found that the child's ability to get along with others had a direct bearing on his ability to learn in the classroom. As a result, the school gradually accepted the job of helping children to become good citizens as well. This suited the taxpayers who felt that they were getting a more adequate return on their investment.

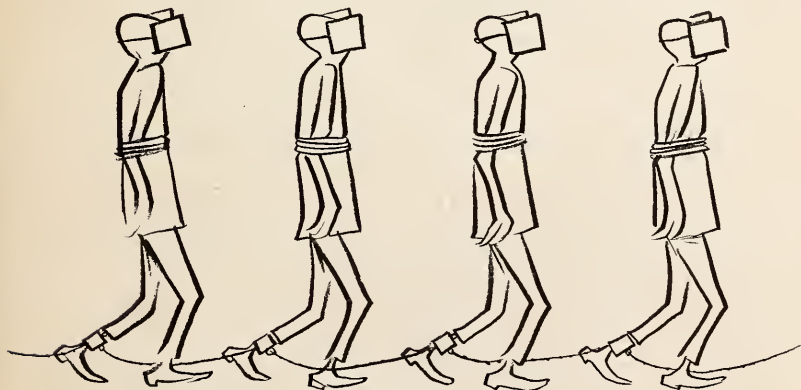
In each community the issue of how best to teach children is never settled permanently. Good teachers continue to develop better methods of teaching. They are inspired by a deep inner urge to help a child realize the best that is in him. By responding to this urge,

the teacher, like the artist, fulfills his greatest possibilities. Many of the men and women who become leaders in their local, national, or world community are, in part at least, the unsigned masterpieces of teachers.

LEARN DEMOCRACY BY LIVING IT

Since the child's education begins the day he is born, every parent is also a teacher who works hand in hand with the school. And so in every healthy community, parents learn to recognize that no school can be any better than its teachers. To attract and hold good teachers, parents try to respect the rights and feelings of teachers as partners in the school and in the community.

This vital fact is sometimes overlooked by those concerned with the mechanics of school administration. For example, a businessman on the school board of his community, a suburb of New York City, made this proposal. "In the Rules and Regulations for our school, the sentence 'The teachers shall be consulted on all matters of educational policy' should be taken out," he said. "It ties the hands of the Board." Others agreed.



But another member said, "We are at the fork of two roads. If we kill this clause we choose the road toward autocracy. How can our children learn democracy if we don't practice it with our own teachers?" After long debate an even stronger version of the statement was adopted 5 to 1, with this passage included: "It is the firm belief of this Board that democracy can best be achieved by living it. If children are to understand and appreciate the virtues of a free society, they must live in a school so organized and administered that the principles of democracy may be practiced by everyone."

In our free society, good teachers in 1885, in 1900, in 1921, in 1950, whatever the date, learn to know better the children in their classrooms. As their own understanding grows, they are ever watchful for new, practical ways to improve their teaching. Here are some recent examples of new methods in teaching children how to understand each other better, and how, through cooperation, to improve their own achievement in the classroom.

probing the real causes for action

A professor of education in a midwestern university has demonstrated from classroom experience that when conflict between teacher and pupil was lessened the children did better work. He had observed that teachers often controlled their pupils by "discipline" based on what the child did rather than on what caused the child to do it. He further observed that when the teacher understood the real reasons for the child's behavior — his background, ambitions, worries — tension between teacher and child was reduced and the child improved in his studies.

A series of tests was then made in classrooms to see whether the children themselves could appreciate the basic difference between what a person does and the real reasons behind his action. It was found that both younger and older children could grasp the difference and could apply it in their approach to other pupils and to grown-ups. It was then decided that the material should be made part of the present curriculum, wherever human behavior was naturally discussed, and not a separate course.

This project has been maintained as continuous research. Its effect upon the child is being carefully watched over a long period of time without drawing final conclusions. It is primarily a method of teaching, expressed in clear, simple terms. Children are enthusiastic about it because it satisfies their need to know how and why people act as they do. It brings out clearly many causes of human action that need to be understood. Teachers like it because it is simple, practical, and does not force them out of their depth in dealing with personality problems.

A number of other schools studied this experiment and are trying it out in their own school programs. They, too, want to understand their pupils better, reduce friction between teachers and pupils, help each child to get along with others. For these things add up to better progress in learning.

local schools meet employers' challenge

Another example goes straight to the heart of the problem of helping teen-agers to get along better with themselves and with their elders. In a small New Jersey town the local businessmen felt that many of the young people they hired were seriously lacking in courtesy and consideration for the rights and feelings of others. They asked the local schools to do something about it.



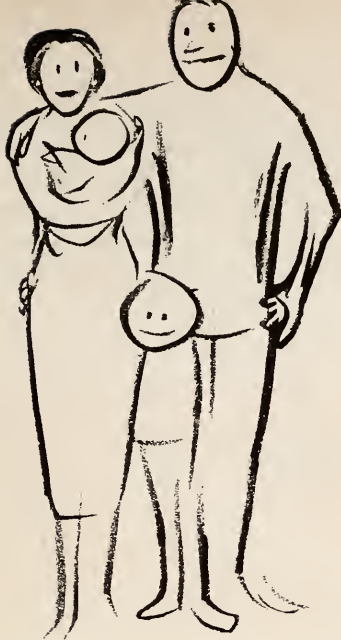
A voluntary course in the rules of social behavior was first set up, then another on improvement in family living, both for grades 11 and 12. Class sessions are free, easy, informal, with open discussion in a pleasantly furnished room.

The first course covers the need for rules of behavior in school, in the home, in business, in the community, and on special occasions. Frank discussion goes into minute details of the student's life and emphasizes what his attitude should be toward his family, his employer, and his associates. Actual practice is stressed. The students get real satisfaction from their own progress.



Following this is a course on making the most of family life. No rigid outline is followed. The course begins with the students' needs and is developed as questions for discussion in terms of their own experience. How soon should one prepare for marriage? When you receive the ring? land a job? Does preparation really begin the day you are born? Some persons will become marriage prizes, others failures. What can you do about it? Will reading books help? saving money? strengthening one's character? improving the personality? building a hope chest? learning to cook?

Problems of courtship and marriage are discussed. Clippings from magazines, reports of movies about marriage are considered in class. Which seem true to life? Which seem unreal? Such frank pros and cons exchanged in group talks help to expose wishful thinking, guide



the student toward the solid ground on which marriage can be built.

Another topic; "What on earth does he see in her?" brings up for consideration such points as, What am I like and what would I like to be like? How did you become what you are? Is it more important to be the right one than to find the right one? A third topic, "What kind of mate are you becoming?" covers the rights and responsibilities of members within a family. Other topics deal with money matters, dating, engagements, joys and drudgery in marriage, children in the family.

new courses please students and employers

These two courses are designed to help young people respect the rights and feelings of others, to develop social skills, to approach sensibly the problems of love, marriage, and parenthood by frank and informal discussions. Instead of emphasizing study of large masses of factual data, students are encouraged to improve their own ability to get along with others.

The first course on social behavior is helping to increase personal growth and fitness for employment. The second course seems to have improved married life: of some 450 students completing it who are now married, the divorce rate seems to be low. Since the figures may not be conclusive, further studies comparing this group with a group not taking the course have been suggested.

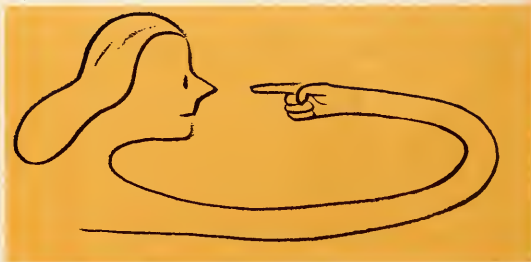
THE VITAL FOURTH R



From the brief review of actual case histories in our public schools over several generations, certain points have become clearer.

First, a gradual change has developed in the teaching of the Three R's. With considerable growth in the range of scientific knowledge in the last three generations, a fundamental mastery of the Three R's becomes more essential than ever before. And the schools feel that they are teaching them more effectively. Instead of the former emphasis on forced drill as a method of learning, the Three R's are now taught as useful tools of living — in school and out. Even to the young child they are presented in terms of his own interests. His curiosity is aroused. As he grasps the importance to him of these vital tools, the incentive for mastering them builds up within himself.

But over a long period of years a Fourth R has been taught, in-



formally and unofficially, especially by the more understanding teachers. This Fourth R is the responsibility of each person to respect the rights of others as he would his own. It has enabled the child to get along with others, and this in turn has stimulated his progress in learning the Three R's.

There are, of course, still plenty of exceptions to this general trend. They come largely from conflicts between the three ways of helping a child to grow, namely:

The "do as you are told" method.

The "do as you please" method.

The "do as you wish others would" method.

Perhaps in some parents or teachers all three impulses are at war one with another. The important point is which of the three ways the parent or teacher believes in and tries to follow. If the last method is practiced — do as you wish others would — the child may learn to accept his responsibility to respect the rights of others. In fact, only through this last method can the Fourth R be taught or learned.

IS THE FOURTH R PRACTICAL IN BUSINESS?

Some people doubt whether this kind of teaching in our schools can stand up in the struggle of earning a living. It sounds good as talk, they say, but doing-as-you-wish-others-would is hardly practical in the battle for the dollar. What our children need, they say, is toughening, not coddling. Isn't real life a matter of every man for himself? After all, idealism has its limits. You have to keep your feet on the ground.

In life as we know it, a man must certainly stand on his own feet. He needs the initiative and the courage to take positive action for what he believes to be right. The Fourth R calls for just such positive action when one's own rights or the rights of others are violated.

Of all the ways of earning a living, business would probably be the toughest test of whether the Fourth R really works. Yet some

businessmen are now using the same approach as educators use in getting along with other people and bringing out the best in their associates. Indeed, some industrialists work together with universities on specific problems, pooling their experience. Like those employers who challenged the local schools to teach their graduates more respect for the rights and feelings of others, business executives have found that such respect pays off. Here are a few examples — each one an actual experience.

helping a man to grow

In 1923 a branch office manager in the middle west said to his new assistant, ten years younger, "We're partners. Everything we do here will be right on top of the table. No secrets. And I want you to take my job away from me as fast as you can. That's just what I mean. Anything you can do that I'm now doing frees me to do something else you can't do yet. So we both gain."

In five years, the manager advanced to a more responsible position. The assistant became manager; seven years later a vice president. He gave each new person hired the same opportunity he himself had enjoyed. Of the seven hired in that office, two did not fit and were helped to find jobs where they would. Two advanced rapidly to major executive jobs in the same company, one a vice president and director. The others were similarly successful in other companies.

That branch manager in a very practical way respected the rights and feelings of his assistant as he would his own. He himself wanted to get ahead. He knew his assistant did also. So he started a chain reaction of respecting the interests of the other fellow as he would his own. And it worked.

partners—not subordinates

The president of this company, a leader in its field, likewise treated every member of his staff as a true equal. No palsy-walsy back-slapper, he would open his conversation with an assistant on the basis of a top-level problem simply stated, and the other person would find himself "right in the act," thinking hard, urged by an

inner compulsion to rise to that level. If an associate's report became soggy with generalities, the president would ask quietly, "Suppose every cent of your own money were invested in this business, what would you do?"

Like any good teacher, this president treated his assistants as partners, not subordinates. In so doing, he brought out the best in each one. They thought as partners, acted as partners, took responsibility for their own action. Yet some executives do not trust their assistants to arrive at their own decisions. They think that a tough, lay-it-on-the-line policy is the only one that gets results. Let's see whether this policy fits workers as they really think, feel and act.

what do workers really want?

An industrialist must make and distribute his product at a profit. To do this he must also keep people working effectively alone and in groups. Great advances in scientific controls have helped him to make products much more efficiently, at less waste and lower costs. Nothing like this technical skill has been developed in dealing with people.

Some economists have assumed that natural society was a horde of unorganized individuals, each one out for his own self-interest, using logical means to get it. On these assumptions certain industrialists thirty years ago cooperated with a leading university on experiments to improve factory surroundings in order to get greater output from the workers.

tough spot in a textile mill

An early investigation was made in a textile mill. For this plant as a whole, 5 men had to be hired each year as replacements to keep 100 working. Yet in one problem department 250 men had to be hired in a year as replacements to keep 100 working. The workers' own criticism of this department had been disregarded by efficiency zealots as "exaggerated." Instead, they had recommended four different pay incentive plans. All had failed either to reduce labor turnover or to increase output.

New research men from a university were called in. They respected the rights and feelings of the workers as they would their own. They tried to understand what the workers were really up against and encouraged them to talk freely. On the basis of the first findings, they arranged with the president to place a registered nurse in the department. She could refer more serious complaints to a near-by hospital clinic. Under this plan, the workers unburdened their minds still more both to the nurse and to the research men. It was understood that *nothing said would ever be repeated in the plant.*

Each research interviewer was guided by five principles used for many years by successful physicians with their patients. (1) Listen carefully and sympathetically, but without comment, to what is said. (2) Give no sign of disapproval or advice. (3) Never argue. (4) Try to find the real meaning back of what is said. (5) Listen not only to what a person says but also to what he does not want to say or cannot say without help.

research finds the way out

The interviews revealed that nearly every worker suffered from foot trouble. Many complained of neuritis in arms, shoulders, legs. All were pessimists, disliked their job, "flew off the handle" easily. The research men then arranged with management to experiment with 10-minute rest periods, two in the morning, two in the afternoon. In each period the worker lay down on sacking near his machine and relaxed all his muscles, even slept.

Up to this time, average production had never gone above 70 per cent of a carefully calculated possibility. Following the rest periods it advanced to over 80 per cent. Then the plant supervisor decided that the plan was coddling the workers. He arbitrarily introduced the idea of rest periods *only if earned*. Production dropped back to 70 per cent. After an executive conference, the rest periods were restored, beds were provided at the end of each alley, and control of the rest periods was put squarely in the hands of the workers. Production increased to over 85 per cent. The workers were so much happier that even their family life outside the factory improved.

same methods work in other plants

More studies by these university research men were then made in other industries. As before, each researcher sweat it out right in the factory itself, getting the confidence of the worker. He encouraged the worker to talk freely about whatever was on his mind. He tried patiently and slowly to find out what was really going on in that particular plant, what the worker and management were up against.

Time and again, "inconsistencies" in what the worker said and what he did came to the surface. Personal opinions highly charged with emotion often overshadowed logic as the real cause for action. It was easy to go wrong if one sized a man up by what he said or did *on the surface*. The real cause was hidden underneath, bound up with powerful inner drives which could be understood only in part. One fact, however, did become clear. Where the worker felt himself a part of a team, where his own efforts were important to the success of the whole job, his production increased, he got along with his fellow workers, he was happier on the job and at home.



NO SURE-FIRE FORMULA

The Fourth R, as practiced in the home, in the school, and in earning a living, gives no pat recipe for mastering human nature in six easy lessons. Nor is it a sure-fire formula for tricking other people into doing what *you* want. On the contrary, it is a long-term job which must be based on practical research, not by experts alone, but by parents and children, teachers and pupils, employers and employees working together, comparing and testing against their own experience the pooled findings of doctors, scientists, and educators. As in the pilot studies described, such research gives us a deeper understanding of the real causes of human behavior.

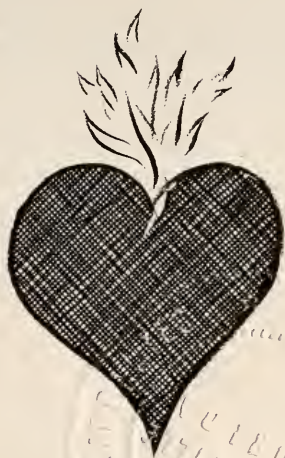
Some scientists believe that we are on the verge of discovering uncharted depths of the human mind. This may well be the result of the same kind of patient, courageous research that led to the control of atomic energy. In exploring recently the mysteries beneath the surface of the sea, oceanographers and menfish have penetrated not only to "dark unfathomed caves of ocean" but also to regions of exquisite color and beauty. Proof of it was brought back in their color cameras. Perhaps in certain dark unknown depths of the human mind regions of brilliant beauty may similarly be revealed.

If so, a clue to the emotional structure of the Fourth R may be found beyond the label: "respect for the rights of others." Patient, practical research must first find the cause of fear, prejudice, false notions. Then, little by little, the truth can emerge. In this way, the most powerful source of energy available to the human race may turn out to be the chain reaction of love.

one teacher's influence

One example of such "chain reaction" was reported recently in Readers' Digest. Forty years ago, a survey was made of 200 boys in a slum area. It was predicted that from such wretched homes 90 per cent of the boys would probably do time in a penitentiary. Twenty-five years later, 180 of the original group were investigated. Only 4 had ever served time. Reasons for this low score usually began, "There was a teacher . . ." In 75 per cent of the cases it was

the same woman. She was found and was asked why the boys remembered her. No, she really couldn't tell. But musing to herself, she said, "I *loved* those boys . . ."



WHAT YOU CAN DO

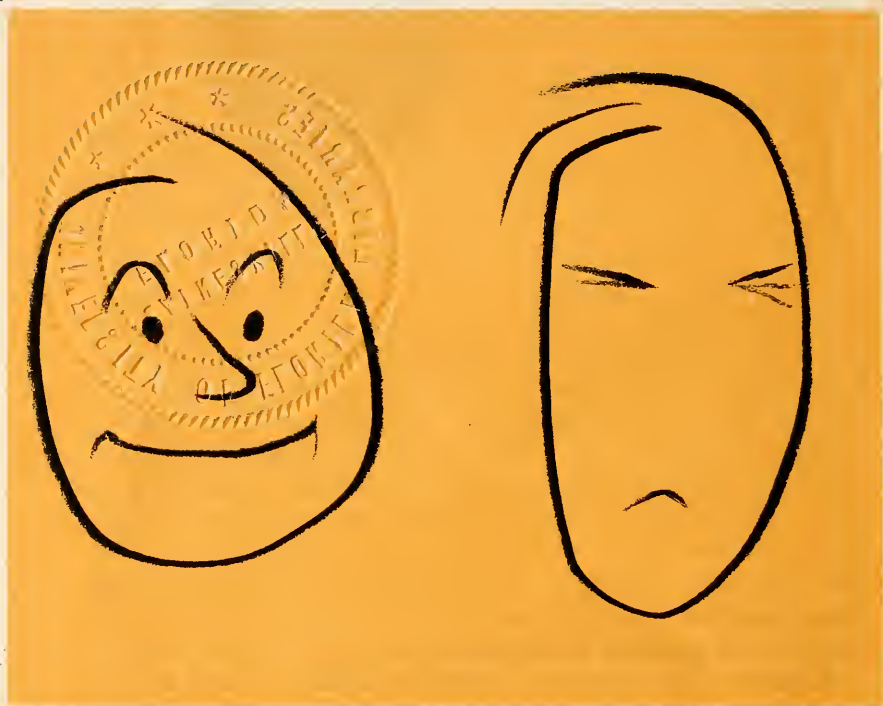
The words on these pages are just words and no more. Only you have the power to bring them to life. Because of your own experience, some of these ideas may have an important meaning to you. Whether you agree or disagree, you may want to do something about it.

For instance, those three ways of helping a child to grow, as outlined on pages 3 to 5. Which method is practiced most in your family? in your public schools? Have you found through experience that respect for the rights and feelings of others is the key to getting along with them? Does it eliminate friction? get things done? Or is it just a dreamed-up idealistic notion in a dog-eat-dog world?

Whether or not you try to respect the rights of others as you would your own, what you choose to *do* will inevitably touch off a chain reaction of friendliness or hostility. You will decide which.

By itself, your choice seems unimportant. Multiplied by the millions of your fellow men who are doing likewise, the choice be-

comes awesome. It can lead to greater understanding among families, communities, nations. Or it can explode atom bombs. Each of us is now casting the ballot of his own life for the kind of world we hope may someday be. Whether you live where freedom may still survive, or in a prison state of force and fear, *your vote could be decisive.*



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